Some Fabricated Hadeeth in Al-Ihyaa’ Uloom Al-Deen

Here are a select few of the rejected and fabricated traditions (falsely) attributed to Prophet Muhammad (Peace be Upon him), from the well-known book of Ihyaa' 'Uloom Al-Deen by Al-Ghazali (May Allah have mercy on him). These fabricated hadeeth exceeded hundreds by the classification and declaration of Al-Hafidh Al-'Iraqi (May Allah have mercy on him) in his ‘Takhreej Ahaadeeth *Ihya*' 'Uloom al-Deen’.

- Hadeeth: “**I complained to Gabriel of my weakness in coitus, and he suggested [for me the] harisah**”.
Al-Hafidh al-Iraqi said: Narrated by ibn ‘Ady from the hadeeth of Hudhayfah and ibn Abbas, and al-‘Uqaili from the hadeeth Mu’az and Jaber ibn Samra, and ibn Hiban in “al-Du’afaa” from the hadeeth of Hudhayfah, and al-Uzdi in “al-Du’afaa” from the hadeeth of abu Hurairah from ways all of which are weak. Ibn ‘Ady said: Fabricated, and al-‘Uqaili said: Void (Baatil).

- Hadeeth: “**It was also related that one of them pushed the Prophet in the chest, so her mother scolded her. The Prophet said: Leave her alone; they [wives] do worse than that**”.
Al-Hafidh al-Iraqi said: I found no basis for it (Lam Aqif Lahu ‘alaa Asl).

- Hadeeth narrated by abu Dhar: “**To be present in the circle of a learned man is better than prostrating oneself in prayer a thousand times or visiting a thousand sick men or following a thousand funerals.” It was then said: “O Apostle of Allah is it also better than the reading of the Quran?” To which he replied, “What good though is the Qur’an except through knowledge?**”
Al-Hafidh al-Iraqi said: Ibn al-Jawzi mentioned it in “al-Mawdoo’at” from the hadeeth of ‘Umar, and I didn’t find it from the way of abu Dharr.

- Hadeeth: “**A little bit of divine guidance is better than a great deal of knowledge**”.
Al-Hafidh al-Iraqi said: I found no basis for it (Lam Ajid Lahu Aslan), and it was mentioned by the author of “al-Firdaws” from the hadeeth of abu al-Dardaa’, but he said intellect (Aql) instead of knowledge, and his son did not mention it in his Musnad.

- Hadeeth: “**No people are ever given to logic and debate without being lost to useful work**”.
Al-Hafidh al-Iraqi said: I found no basis for it (Lam Ajid Lahu Aslan).

- Hadeeth: “**The believer is free from rancour**”.
Al-Hafidh al-Iraqi said: I found no basis for it (Lam Aqif Lahu ‘ala Asl).

- Hadeeth: “**If men had been forbidden to make porridge of camels’ dung, they would have done it, saying that they would not have been forbidden to do it unless there had been some good in it**”.
Al-Hafidh al-Iraqi said: I did not find it.

- Hadeeth related by Mu'az: “**Among the afflictions of the learned man is to prefer talking to listening**”.
Al-Hafidh al-Iraqi said: narrated by abu Nu’aym and ibn al-Jawzi in “al-Mawdoo’at”.

- Hadeeth related by Jabir: “**Do not attend the circle of any learned man except he who would call upon you to relinquish five things in favor of five others, namely to relinquish doubt in favor of belief, hypocrisy in favor of sincerity, worldliness in favor of asceticism, pride in favor of humility, and enmity in favor of love**”.
Al-Hafidh al-Iraqi said: narrated by abu Nu’aym in “al-Hilyah” and ibn al-Jawzi in “al-Mawdoo’at”.

- Hadeeth: “**A certain man came to the Apostle of Allah and said, “Teach me some of the strange facts of knowledge.” To which the Apostle replied, “What hast thou done with the beginning of knowledge?” “But what is the beginning of knowledge?” the man retorted. The Prophet replied, “Hast thou known the exalted Lord?” “Yes”, said the man. “And what hast thou done for Him?” “Oh well,” replied the man. “And has thou know what death is?” added the Prophet. “Yes”, replied the man. “And what hast thou prepared for it?” inquired the Prophet, “Oh well,” protested the man. Thereupon the Prophet said, “Go thou first and do these things and then come and we shall teach thee some of the strange facts of knowledge**”.
Al-Hafidh al-Iraqi said: narrated by ibn al-Sini and abu Nu’aym in their book “al-Riyaada”, and ibn ‘Abd al-Baar from the hadeeth of ‘Abd Allah ibn al-Miswar forwarded (Mursal) and it is very weak.

- Hadeeth related by Anas: “**As long as the learned men associate not with the rulers, they are the deputies of the Apostles of Allah over His servants. But when they associate with rulers they betray the Apostles. Beware, therefore, of them and avoid them**”.
Al-Hafidh al-Iraqi said: narrated by al-‘Uqaili in “al-Du’afaa”, and ibn al-Jawzi in “al-Mawdoo’at”.

- Hadeeth: “**The Prophet was consulted concerning a man of much faith and many sins and another who was steadfast in worship but had little faith, he said, “There is none without sin. But anyone who is intelligent by nature and has faith will not suffer from sin, because whenever he sins he will repent and ask forgiveness. He will then be forgiven and left enough virtue wherewith he will enter Paradise**”.
Al-Hafidh al-Iraqi said: narrated by al-Tirmidhi al-Hakeem in “al-Nawadir” from the hadeeth of Anas with a dark/gloomy chain (Isnad Muzlim).

- Hadeeth: “**Verily among the things, of which you have been given the least, are faith and patience. Whoever has been given his share of these two would not care what he had missed of night prayer and day fasting**”.
Al-Hafidh al-Iraqi said: I found no base/source for it (Lam Aqif Lahu ‘ala Asl). Ibn ‘abd al-Baar narrated it from the hadeeth of Mu’az "Allah did not provide anything scarcer than faith, and did not divide anything between people scarcer than tolerance".

- Hadeeth: “**Those who have been most apprehensive in this world will, on the day of resurrection, be the most secure, while those who have wept most will laugh most, and those who have been saddest will be the happiest**”.
Al-Hafidh al-Iraqi said: I found no basis for it (Lam Ajid Lahu Aslan).

- Hadeeth: “**The execration of Allah and all the angels is upon him who will deceive my people.” It was then asked, “O Apostle of Allah! Who will deceive your people?” The Apostle replied, “He who will introduce an innovation and will lead men to follow it**”.
Al-Hafidh al-Iraqi said: narrated by al-Darqutni in “al-Afraad” from the hadeeth of Anas with a very weak chain.

- Hadeeth: “**Verily Allah has an angel who cries out daily saying, ‘He who violates the sunnah of the Apostle of Allah will not enjoy the benefit of his intercession’**”.
Al-Hafidh al-Iraqi said: I found no basis for it (Lam Ajid Lahu Aslan).

- Hadeeth: “**Verily the mosque will shrink when people spit on its courtyard just as the piece of skin will shrink when it is placed over the fire**”.
Al-Hafidh al-Iraqi said: I found no basis for it (Lam Ajid Lahu Aslan).

- Hadeeth: “**We used to eat roasted meat, and the prayer is called, so we’d wipe our fingers against the pebbles and rub them with the earth, then we do the Takbir** ”.
Al-Hafidh al-Iraqi said: Narrated from the hadeeth of ‘Abdallah ibn Harith ibn Juz’, and I did not see it from

the hadeeth of Abu Hurairah.

- Hadeeth: “**A sure sign of weakness in man’s learning is his fondness for water during the act of purification**”.
Al-Hafidh al-Iraqi said: I found no basis for it (Lam Ajid Lahu Aslan).

- Hadeeth: “**An ablution upon ablution is like light upon light**”.
Al-Hafidh al-Iraqi said: I found no basis for it (Lam Ajid Lahu Aslan).

- Hadeeth of ‘Aisha: “**Several people gathered outside the gate of Prophet of Allah (Salah Allah ‘Alaihi wa Salam) and he went out to meet them … [so] I saw him gaze, into the water-vessel and fix his hair and beard**”.
Al-Hafidh al-Iraqi said: Narrated by ibn ‘Ady and he said a Rejected (Munkar) hadeeth.

- Hadeeth: “**[The Prophet would] start when cutting the nails with the index finger of the right hand and finish with the thumb, and for the left hand he worked from the little finger to the thumb**”.
Al-Hafidh al-Iraqi said: I found no basis for it (Lam Ajid Lahu Aslan), and abu ‘abdallah al-Maazri rejected it in his reply on al-Ghazali, and replied on him with roughness because of it

- Hadeeth: “**Dyeing of the hair black is the sign of the people of Hell”, and in another version “… it is the sign of al-Kufar (the disbelievers)**”.
Al-Hafidh al-Iraqi said: narrated by al-Tabari and al-Hakim from the hadeeth of ibn ‘Umar, but with the term “al-Kafir” instead, and ibn Abi Hatim said: Rejected (Munkar).

- Hadeeth: “**Yellow is the color with which Muslims dye their beards, and red is that with which Believers dye theirs**”.
Al-Hafidh al-Iraqi said: Narrated by al-Tabari and al-Hakim but using the singular form from the hadeeth of ibn ‘Umar and ibn Abi Hatim said: Rejected (Munkar).

- Hadeeth: “**O Abu Hurairahh! Enjoin the Worship upon your family, for Allah will bring you provision from a place you do not reckon upon**”.
Al-Hafidh al-Iraqi said: I found no basis for it (Lam Aqif Lahu ‘ala Asl).

- Hadeeth: “**Two men of my people will perform the Worship and their bowing and their prostration will be one (the same), but between their two Worships there will be what there is between heaven and earth**”.
Al-Hafidh al-Iraqi said: Narrated by ibn al-Mujbr in “al-‘Aql” from the hadeeth of Abu Ayub al-Ansari similar to it, and it is fabricated. Al-Harith ibn Usamah narrated it in his Musnad from the way of ibn al-Mujbr.

- Hadeeth: “**Talking in the mosque devours good works as cattle devour grass**”.
Al-Hafidh al-Iraqi said: I found no base/source for it (Lam Aqif Lahu ‘ala Asl).

- Hadeeth: “**The prohibition of safn, “the raising of the foot,” and safd, “fettering,” in the Worship**”.
Al-Hafidh al-Iraqi said: Razin referred/attributed it to al-Tirmidhi, but I did not find it there or anywhere else, but it mention by Ashab Al-Ghareeb such as ibn al-Atheer in “al-Nihaya”. And Sa’id ibn Mansour narrated that ibn Mas’ood saw a man Safan or Safnan his feet so he said: that [man] has missed the Sunnah.

- Hadeeth: “**Let not any one of you enter upon the Worship while he is frowning, and let not any one of you enter upon the Worship while he is angry**”.
Al-Hafidh al-Iraqi said: I did not find it.

- Hadeeth: “**Whenever a creature stands up for the Worship, with his inclination, his face and his heart towards Allah, he departs innocent as he was the day his mother bore him**”.
Al-Hafidh al-Iraqi said: I did not find it.

- Hadeeth: “**Allah –all Mighty- said: There is no god but Allah (La Illah Ila Allah) is My fortress**”.
Al-Hafidh al-Iraqi said: Narrated by al-Hakim in ‘al-Tareekh”, and abu Nu’aim in “al-Hilia” from the way of Ahl Albayt from the hadeeth of Ali with a very weak chain (Isnad). And what Abu Mansour al-Daylami said that it is a firm hadeeth is rejected on him (Mardood ‘Alayhi).

- Hadeeth: “**O Allah, restore the shepherd and the flock!**”
Al-Hafidh al-Iraqi said: I found no basis for it (Lam Aqif Lahu ‘ala Asl), and the author explained/interpreted it as the heart and the limbs.

- Hadeeth: “**Whenever a creature stands up for the Worship, Allah raises the veil between Himself and His creature, and meets him face to face, and angels from before his shoulders to the firmament stand worshipping with his Worship and say, ‘Amin’ to his supplication, while righteousness from the clouds of the sky is rained upon the worshipper into the parting of his hair, and a crier calls out, ’Did this communing one know the One he is communing with, he would not turn, and the doors of heaven are open to those who worship-- and Allah makes His creature who worships Him excel His angels in beauty**”.
Al-Hafidh al-Iraqi said: I did not find it.

- Hadeeth: “**Allah said, ‘My creature is not saved from Me except by the payment of what I prescribed upon him.’** ”.
Al-Hafidh al-Iraqi said: I did not find it.

- Hadeeth: “**We used to recite the Praise (Nusabih) behind the Messenger of Allah in the Bowing and the Prostration by tens**”.
Al-Hafidh al-Iraqi said: I did not find a source/basis (Lam Ajid lahu Aslan) for it in the hadeeth that was before it, and in it: “… in his Bowing ten Tasbihat, and in his Prostration ten Tasbihat”.

- Hadeeth: “**There is no one who fasts the first Thursday in Rajab and then performs a Worship between the first Evening Worship and the nightfall, of twelve rak’ahs, separating every two rak’ahs with a Salutation, reciting in each rak’ah the Fatihat al-Kitab once, and, ‘Truly, We sent it down on the Night of Decree’ (chapter 97) three times, and, ‘Say, He is Allah, One’ (chapter 112) twelve times, and then, when he finishes his Worship, asks the Blessing for me seventy times, saying, ‘O Allah, bless Muhammad, the unlettered Prophet, and his family!’ and then performs a Prostration, and, while in prostration say, ‘Praiseworthy, Holy, Lord of the angels and the spirit!’ and then raises his head and says, seventy times, ‘O Lord,! Forgive and have mercy and pass over what Thou knowest! Verily Thus art the Most Mighty and the Most Wise and Kind!’ and then performs another Prostration and says in it what is similar to that which he said in the first Prostration, and then makes request for what he needs, in his Prostration, but will have it performed**”.
Al-Hafidh al-Iraqi said: in Salat al-Rag'aib was mentioned by Razeen in his book and it is a fabricated tradition.

- Hadeeth: “**Whoever obtains wealth and has not come to me has neglected me**”.
Al-Hafidh al-Iraqi said: Narrated by ibn 'Ady and al-Darqutni in "Gara'ib Malik" and ibn Hiban in "al-Du'afaa" and al-Khateeb in the narrators through Malik from the hadeeth of ibn 'Umar "Whoever performs pilgrimage (Hajj) and does not visit me then he has neglected me", and ibn al-Jawzi mentioned it in "al-Mawdoo'at". Ibn al-Nagaar narrates in the History of Medina from the hadeeth of Anas "Whomsoever from my Ummah obtains wealth, and does not come to visit me, then he would have no excuse".

- Hadeeth: “**The high status (Fadl) of [the verse]: Indeed Allah has fulfilled His messenger's truthful vision [48:27]**”.
Al-Hafidh al-Iraqi said: I did not find any hadeeth that specifies it, however in the status of Surat Al-Fath (chapter 48) is what was narrated by abu al-shaykh in a book from the hadeeth of Ubai ibn Ka'b "whoever reads surat al-Fath then as if he had attended the opening/conquest of Makkah with prophet Muhammed (Salah Allah 'Alaihi wa Salam)" and it is a fabricated tradition.

- Hadeeth: “**Honor/Dignify (Akrimu) bread**”.
Al-Hafidh al-Iraqi said: Narrated by al-BaDhar, al-Tabari, and ibn Qani' from the hadeeth of 'Abd Allah ibn Umm Hiram with a void/false chain (Isnad Baatil) and ibn al-Jawzi mentioned it in his "Mawdoo'at".

- Hadeeth: “**Whoever [offers something to his brother that] coincides with what his brother desires, Allah will forgive [his sins for] him. And whoever pleases his believing brother then he has pleased Allah –all Mighty-**”.
Al-Hafidh al-Iraqi said: Narrated by al-BaDhar and al-Tabari from the hadeeth of abu al-Dardaa' "whoever wafaq (instead of saadaf in the previous narration, both having similar meanings) with a desire of his brother he will [have his sins] be forgiven". Ibn al-Jawzi said: a fabricated tradition. Narrated by ibn Hiban and al-'Uqaili in "al-Du'afaa" from the hadeeth of Abu Bakr al-Sideeq "whoever pleases a believer then he has pleased Allah …" and al-'Uqaili said void with no basis (Baatil La 'Asla Lahu).

- Hadeeth Jaber: “**Whoever pleases and delights his brother by feeding him what he loves, Allah will write for him a thousand thousand (i.e. million) good deeds, erase a thousand thousand (million) of his bad deeds, raise him a thousand thousand (million) levels, and Allah will feed him [in return] from three Jannahs (paradises/heavens): Jannat al-Firdaws, Jannat Aden, and Jannat al-Khuld**”.
Al-Hafidh al-Iraqi said: ibn al-Jawzi mentioned it in his "Mawdoo'at" from the narration of Muhammed ibn Nu'aim from ibn al-Zubair from Jaber, and Ahmad ibn Hanbal said this is a Baatil Kazib (a lie void and falsehood).

- Hadeeth: “**When a man brings/carries a Turfah (joke or extraordinary present) from the market to his family, it is like bringing them a charitable gift (sadaqah)**”.
Al-Hafidh al-Iraqi said: narrated by al-Khara’ti with a very weak chain, and narrated by ibn ‘Ady in “al-Kamil”. And ibn al-Jawzi said: a fabricated tradition.

APPENDIX ONE

Question: **Do you advise us to read the book Ihya' 'Uloom al-Deen by Shaykh Abu Haamid al-Ghazzaali?**

Answer:

Praise be to Allaah.

Shaykh al-Islam [Ibn Taymiyah] was asked about this book, and he replied as follows:

"With regard to the books Qoot al-Quloob and the similar book al-Ihya', which speak of the actions of the heart such as patience, gratitude, love, trust in Allaah, Tawheed (belief in Allah alone) and so on, Abu Taalib [the author of Qoot al-Quloob] has more knowledge of hadeeth, reports and the views of scholars who spoke of spiritual matters among the Sufis and others than Abu Haamid al-Ghazzaali, and his words are more correct, more precise and further removed from bid'ah (innovation). But nevertheless Qoot al-Quloob includes da'eef (weak) and mawdoo' (fabricated) ahaadeeth, and many unacceptable things. With regard to what is said in al-Ihya' about things that may doom a person to Hell, such as pride, self-admiration, showing off, malicious envy, etc., most of it is taken from al-Haarith al-Muhaasibi in al-Ri'aayah; some of it is acceptable and some of it is to be rejected, and some of it is controversial. There is a great deal of good in al-Ihya' but it also contains some blameworthy material and some corrupt material such as the words of the philosophers on Tawheed, Prophethood and the Resurrection. When he deals with Sufi topics it is like one who has taken an enemy of the Muslims and dressed him in Muslim garb. The leaders of Islam denounced Abu Haamid for this feature of his books, and they said that he was made sick by al-Shifa', meaning Shifa' Ibn Seena, which is about philosophy. [Shifa' literally means "healing" in Arabic].

Al-Ihya' contains da'eef (weak) ahaadeeth and reports, and even many mawdoo' (fabricated) reports. It contains many of the errors and myths of the Sufis. Nevertheless it also contains some of the words of Sufi shaykhs who correctly understand the actions of the heart in accordance with the Qur'aan and Sunnah, and it speaks of acts of worship and etiquette in accordance with the Qur'aan and Sunnah; such material outweighs the material that is to be rejected. This is why people differed and disputed concerning it." (Majmoo' al-Fataawa, vol 10, p. 551).

Hence our advice is that people should not read it, especially since there other books in the same field which mean that there is no need for it, such as Haadi al-Arwaah, al-Fawaa'id, Zaad al-Ma'aad by Ibn al-Qayyim; al-'Uboodiyyah and al-Eemaan by Shaykh al-Islam Ibn Taymiyah; Lataa'if al-Ma'aarif, and Risaalat al-Khushoo' fi'l-Salaah, by Ibn Rajab. There is also a summary of Ihya' 'Uloom al-Deen from which one may benefit, such as Mukhtasar Manhaaj al-Qaasideen by Ibn Qudaamah. In the case of a student (taalib al-'ilm) who has a strong foundation of knowledge, there is nothing wrong with him reading it if he is able to distinguish between what is saheeh (sound) and what is da'eef (weak), what is true and what is false.

APPENDIX TWO

Imam ibn al-Jawzi in Talbees Ibleess said:

“Know that in the book of Ihya’ there are defects that only scholars recognize. The least if which are false and fabricated Ahadeeth. He made some narrations of Sahabah as narrations by the Prophet. He (al-Ghazali) copied these Hadeeths as he read them, not that he fabricated them. It is not permissible to worship Allah based on a fabricated hadeeth.”

Imam Tartooshi al-Maliki said:

In his book "Ihya' Uloomuddeen" he discussed the statuses of Sufis without having enough knowledge or experience on this issue. So he fell on his head. Neither did he find his place among the scholars, nor did he settle among the ascetic.

He stuffed his book with lies on the Prophet ASWS. I do not know of a book on the face of Earth that contains more lies on the Prophet ASWS.

He mixed his book with the ways of the philosophers, and the book "Rasail Ikhwan al-Safa". Those believe that prophethood is gained (through practice not just granted by Allah SWT), and that a prophet is nothing more than a righteous man with good manners." [Siyar A'lamunnubalaa' 19/334]

Al-Qadhi ‘Iyadh said:

“Shaikh abu Hamed (al-Ghazali) had terrible news (regarding him), and was the author of horrible books. He went to extremes in Sufusm, he dedicated himself to support them (Sufis), he became a caller to (Sufism), and he authored famous books on this matter.

Some sections of these books were taken against him, and the nation assumed that which was bad in him. Allah knows best his insides. The order of the Sultan and Fatwa of the scholars here in the west were to burn his books and to keep them away. These orders were fulfilled.” [Siyar A’lam Annubala’ 19/327]

Muhammad bin Ali al-Qurtubi (d. 508 AH) said:

One of those who used to give sermons, began with following the way of Fiqh. Later he left Fiqh and followed the Ghazali sharee’ah, and the Sufi religion. (This person) wrote a book promoting radical support of the book of abu Hamed (al-Ghazali), the Imam of their Bid’ah.

Where was he from the ugliness of his lewdness, and the deviations of his fairytales? He claimed that this was of the knowledge of behavior, which leads to the knowledge of the unseen, which leads to the secrets of Lordship, which no one could unveil and gain except he who rides the camels of his misguidances. The banners of this misguidances he raised, and the rules of which he established.”

More statements of the scholars can be found at: http://tinyurl.com/yzkrnzl